

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ



DOW MEDICAL COLLEGE CLASS OF 1985 DIGITAL  
MAGAZINE: JULY 2014

---

*EDITED BY: SALEEM A KHANANI AND SAMEENA KHAN*

## Some Common mistakes in Ramadhaan

By Asma bint Shameem



### **Taking Ramadhaan as a ritual**

For many of us Ramadhaan has lost its spirituality and has become more of a ritual than a form of Ibaadah. We fast from morning to night just because everyone around us is fasting too. We forget that it's a time to purify our hearts and our souls from all evil....we forget to make dua, forget to beseech Allaah to forgive us and ask Him to save us from the Fire of Hell. Sure we stay away from food and drink but that's about all. Although the Prophet (Sal Allaahu Alaihi wa Sallam) said:

"Jibreel said to me, 'May Allaah rub his nose in the dust, that person to whom Ramadhaan comes and his sins are not forgiven,' and I said, 'Ameen'...." (Tirmidhi, Ahmad, others. Saheeh by al-Albaani)

### **Too much stress on food and drink**

For some people, the entire month of Ramadhaan revolves around food. They spend the ENTIRE day planning, cooking, shopping and thinking about only food, instead of concentrating on Salaah, Qur'aan and other acts of worship. All they can think of is FOOD, so much so that they turn the month of 'fasting' into the month of 'feasting'. Come Iftaar time, their table is a sight to see, with the multitudes and varieties of food, sweets and drinks. They are missing the very purpose of fasting, and thus, increase in their greed and desires instead of learning to control them.

And remember, too much food is also a kind of waste & extravagance.

".....and eat and drink but waste not by extravagance, certainly He (Allaah) likes not Al-Musrifoon (those who waste by extravagance)" [al-A'raaf :31]

### **Spending all day cooking**

Some of the sisters (either by their own choice or forced by their husbands) are cooking ALL day and ALL night, so that by the end of the day, they are too tired to even pray Ishaah, let alone pray Taraaweeh or Tahajjud; too exhausted to even read Qur'aan. This is the month of mercy and forgiveness, dua and Ibaadah, to increase in your taqwa and to improve your relationship

with Allaah. And how can you do that if you spend all your time in the kitchen cooking? So turn off that stove and turn on your Imaan!

### Eating too much

Some people stuff themselves at Suhoor until they are ready to burst, because they think this is the way to not feel hungry during the day and some people eat at Iftaar, like there is no tomorrow, trying to 'make up for the food they missed.' However, this is completely against the Sunnah. Remember, moderation is the key to everything.

The Prophet (Sal Allaahu Alaiyhi wa Sallam) said: "The son of Adam does not fill any vessel worse than his stomach; for the son of Adam a few mouthfuls are sufficient to keep his back straight. If you must fill it, then, keep one-third for food, one-third for drink and one-third for air." (Tirmidhi, Ibn Maajah. Saheeh by al-Albaani).

Besides, too much food distracts a person from many deeds of obedience and worship, makes him lazy and also makes the heart heedless.

It was said to Imam Ahmad: "Does a man find any softness and humility in his heart when he is full?" He said, "I do not think so."



### Sleeping all day

Some people spend their entire day (or a major part of it) 'sleeping away their fast'.

Is this what is really required of us during this noble month? These people are also missing the purpose of fasting and just falling prey to laziness and lethargy. All it needs is to exert a little self-control. For a fasting person to spend most of the day asleep is nothing, but negligence on his part.

### Wasting time

The month of Ramadhaan is a precious, precious time, so much so that Allaah calls this month "Ayyaamum Ma'doodaat" (A fixed number of days) (Surah Baqarah: 184). Before we know it, this month of mercy and forgiveness will be over. We should try and spend every moment possible in the worship of Allaah so that we can make the most of this blessing. However, there are some of us who waste away their day playing video games, or worse still, watching TV, movies or even listening to music.

Subhaan Allaah! Trying to obey Allaah by DISOBEYING him!

### **Fasting but not giving up evil**

Some of us fast but do not give up lying, cursing, fighting, backbiting, etc. and some of us fast but do not give up cheating, stealing, dealing in haraam, buying lotto tickets, selling alcohol, committing fornication, etc. and all kinds of impermissible things without realizing that the purpose of fasting is to not stay away from food and drink; rather the aim behind it is to fear Allaah.

“O you who believe! Fasting is prescribed for you as it was prescribed for those before you, that you may become Al-Muttaqoon (the pious)” [al-Baqarah 2:183]

The Prophet (Sal Allaahu Alaihi wa Sallam) said: "Whoever does not give up false speech and acting upon it, and ignorance, Allaah has no need of him giving up his food and drink." (Bukhaari)

### **Smoking**

Smoking is forbidden in Islam whether during Ramadhaan or outside of it, as it is one of al-Khabaa'ith (evil things). And this includes ALL kinds of 'smoking material' whether it is cigars, cigarettes, pipes, 'Sheesha', hookah or even worse than that. May Allaah protect us from all that is evil. Ameen.

"He allows them as lawful At Tayyibaat (all good and lawful things), and prohibits them as unlawful Al Khabaa'ith (all evil and unlawful things) [al-A'raaf :157]

Smoking is harmful, not only to the one smoking, but also to the ones around him. It is also a means of wasting one's wealth.

The Prophet (Sal Allaahu Alaihi wa Sallam) said: "There should be no harming or reciprocating harm."

This is especially true during fasting and it invalidates the fast. (Fatwa -Ibn 'Uthaymeen)

### **Skiping Suhoor**



Some of us are too lazy or sleepy to eat Suhoor or just don't think it's important. Even if you don't feel like having a lot of food, just eat something little; a few dates, even a glass of water. That's because the Prophet (Sal Allaahu Alaihi wa Sallam) said:

"Eat suhoor for in suhoor there is blessing." (Bukhaari, Muslim).

And he (Sal Allaahu Alaiyhi wa Sallam) said: "The thing that differentiates between our fasting and the fasting of the People of the Book is eating suhoor." (Muslim)

### **Stopping Suhoor at 'Imsaak'**

Some people stop eating Suhoor 10-15 minutes earlier than the time of Fajr to observe 'Imsaak'. They think they cannot eat beyond that time and that it would be wrong if they did.

Shaykh Ibn 'Uthaymeen said: "This is a kind of bid'ah (innovation) which has no basis in the Sunnah. Rather the Sunnah is to do the opposite. Allaah allows us to eat until dawn: "and eat and drink until the white thread (light) of dawn appears to you distinct from the black thread (darkness of night)" [al-Baqarah 2:187]

And the Prophet (Sal Allaahu Alayhi wa sallam) said: "...eat and drink until you hear the adhaan of Ibn Umm Maktoom, for he does not give the adhaan until dawn comes." (Bukhaari)

This 'imsaak' which some of the people practice, is an addition to what Allaah has prescribed, so it is false. It is a kind of extremism in religion, and the Prophet (Sal Allaahu Alaiyhi wa Sallam) said:

"Those who go to extremes are doomed, those who go to extremes are doomed, those who go to extremes are doomed." (Muslim) " (Islamqa: question # 12602)

### **Not fasting if they missed Suhoor**

Sometimes, our alarm doesn't go off on time and we miss the time for eating, just barely waking up with the adhaan. I'm sure this has happened to all of us one time or another. In this situation, there are some people who are too scared to fast if they miss Suhoor. They think they will feel too weak during the day or that, by default, missing Suhoor automatically means NO fast that day. But, if you think about it, unless a person has a *genuine* health problem, it is not such a big deal after all. What if you missed a few morsels of food? You'll be fine insha Allaah.

Alhamdulillah most of us have enough fat stored in our bodies to keep us going for *several* days without food!

Remember, obedience to Allaah takes precedence over everything.

### **Saying the intention to fast 'out loud' or saying a specific dua to start fasting**

The intention is an action of the heart. We should resolve in our heart that we are going to fast tomorrow. That is all we need. It is not prescribed by the Shari'ah for us to say out loud, "I intend to fast", "I will fast tomorrow" or other phrases that have been innovated by some people. Also, there is no specific dua to be recited at the time of starting the fast in the correct Sunnah. Whatever 'dua' you may see on some papers or Ramadhaan calendars, etc. is a Bid'ah.

### **Delaying breaking fast**

Some people wait until the adhaan finishes or even several minutes after that, just to be 'on the safe side'. However, the Sunnah is to hasten to break the fast, which means breaking fast

whenever the adhaan starts, right after the sun has set. Aa'ishah (RA) said: This is what the Messenger of Allaah (Sal Allaahu Alaiyhi wa Sallam) used to do. (Muslim)

The Prophet (Sal Allaahu Alaiyhi wa Sallam) said: "The people will continue to do well so long as they hasten to break the fast." (Bukhaari, Muslim)

So, determine to the best of your ability, the accuracy of your clock, calendar, etc. and then have tawakkul on Allaah and break your fast exactly on time.



### **Eating continuously until the time for Maghrib is up**

Some people put so much food in their plates when breaking their fast and continue eating, enjoying dessert, drinking tea, etc., until they miss Maghrib. That is obviously not right. The Sunnah of the Prophet (Sal Allaahu Alaiyhi wa Sallam) was that once he broke his fast with some dates, then he would hasten to the prayer. Once you are done with the prayer, you can always go back and eat some more if you wish.

### **Missing the golden chance of having your Dua accepted**

The prayer of the fasting person is guaranteed to be accepted at the time of breaking fast.

The Prophet (Sal Allaahu Alaiyhi wa Sallam) said: "Three prayers are not rejected: the prayer of a father (parent), the prayer of a fasting person, and the prayer of a traveler." (al-Bayhaqi, saheeh by al-Albaani).

Instead of sitting down and making Dua at this precious time, some people forego this beautiful chance, and are too busy frying 'samosas', talking, setting the food, filling their plates and pouring drinks into their glasses and they lose this golden opportunity. Think about it....

Is food more important than the chance to have your sins forgiven or the fulfillment of your Duas?

### **Fasting but not praying**

Realize that the fasting of one who does not pray WILL NOT BE ACCEPTED. This is because not praying constitutes kufr as the Prophet (Sal Allaahu Alaiyhi wa Sallam) said: "Between a man and shirk and kufr there stands his giving up prayer." (Muslim)

In fact, NONE of his good deeds will be accepted; rather, they are all annulled. The Prophet (sal Allaahu Alaiyhi wa Sallam) said:

"Whoever does not pray 'Asr, his good deeds will be annulled." (Bukhaari)

### **Fasting and not wearing Hijaab**

Not wearing the Hijaab is a major sin as it is obligatory for Muslim women. (See Surah Nur, Surah Ahzaab). So fasting and not wearing hijab certainly takes away enormously from the rewards of fasting, even if it does not invalidate it.

### **Not fasting because of exams or work**

Exams or work is NOT one of the excuses allowed by the Shari'ah to not fast. You can do your studying and revision at night if it is too hard to do that during the day. Also remember that pleasing and obeying Allaah is much more important than 'good grades'. Besides, if you will fulfil your obligation to fast, even if you have to study, Allaah will make it easy for you and help you in everything you do.

"Whosoever fears Allah, He will appoint for him a way out and provide for him from where he does not expect, Allah is Sufficient for whosoever puts his trust in Him." (Surah at-Talaaq 2-3)

### **Mixing fasting and dieting**

DO NOT make the mistake of fasting with the intention to diet. That is one of the biggest mistakes some of us make, especially the sisters. Fasting is an act of worship and should only *and only*, be for the sake of Allah alone. Otherwise, mixing it with the intention of dieting may become a form of (minor) Shirk. Sure, there are always added benefits of obeying Allaah, one of them being, losing weight while fasting. That comes in automatically, so reap the benefits but don't make it part of your intention. If the side benefits come, they come. If they don't, that shouldn't stop you from obeying Allaah and fulfilling your duty.

### **Fighting over the number of Raka'ah of Taraweeh**

There is no specific number of rak'ahs for Taraweeh prayer, rather it is permissible to do a little or a lot. Both 8 and 20 are okay. Shaykh Ibn 'Uthaymeen said: "No one should be denounced for praying eleven or twenty-three (raka'ah), because the matter is broader in scope than that, praise be to Allaah." (Fataawa al-Shaykh Ibn 'Uthaymeen, 1/407)

What is really important, my brothers and sisters, is the command to observe night prayers during Ramadhaan, which is encouraged without specifying a particular number. As long as we are praying our Taraaweesh, it shouldn't be a matter of dispute or disunity whether it is 8 or 20 or even more. And of course, what really counts is that Allaah accepts it from us, even if it is two rakaat, right?

### **Praying ONLY on the night of the 27th**

Some people pray ONLY on the 27th to seek Lailat ul-Qadr, neglecting all other odd nights, although the Prophet (Sal Allaahu Alaihi wa Sallam) said: "Seek Lailat ul-Qadr among the odd numbered nights of the last ten nights of Ramadhaan." (Bukhaari, Muslim).

### **Wasting the last part of Ramadhaan preparing for Eid**

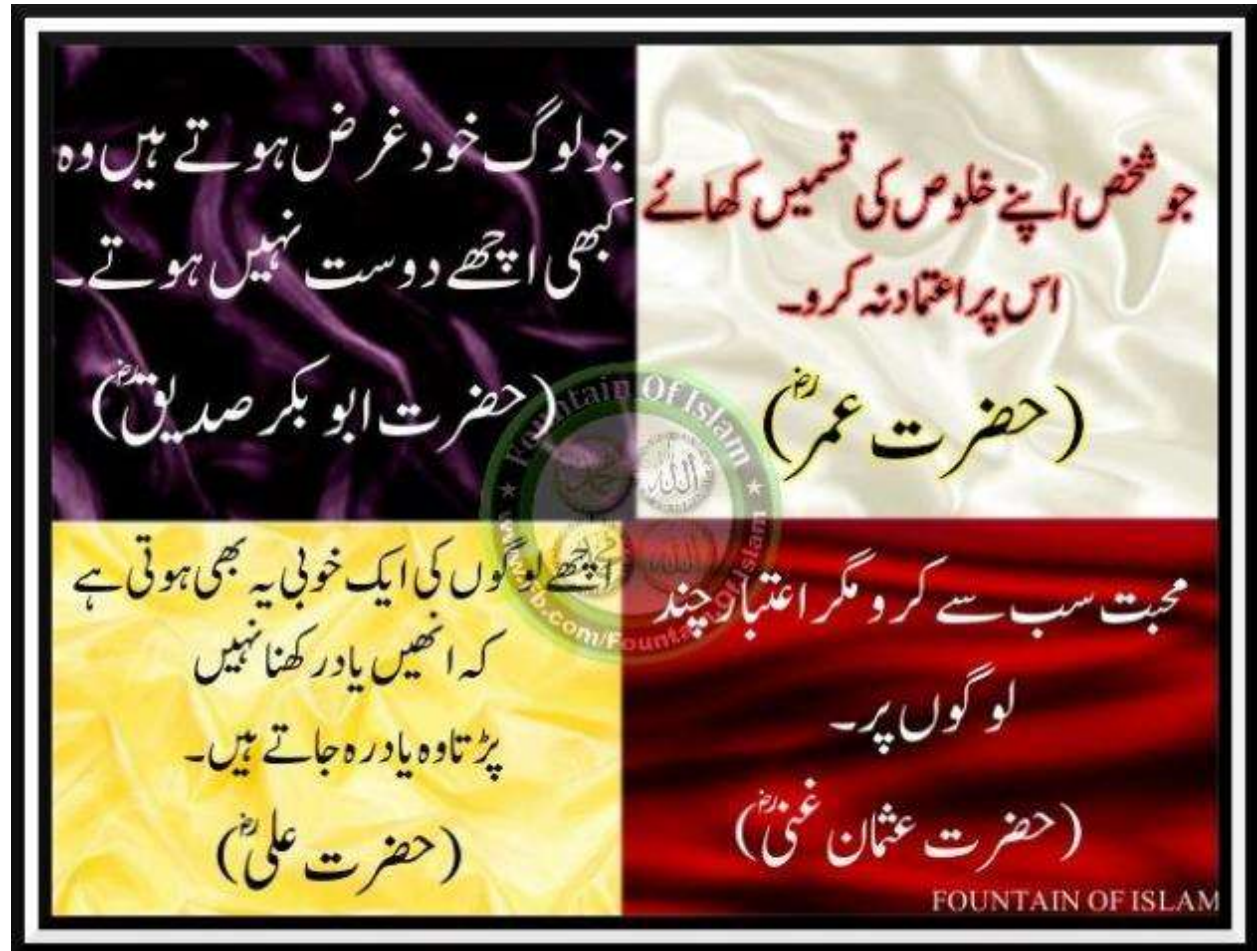


Some people waste the entire last 10 days of Ramadhaan preparing for Eid, shopping and frequenting malls, etc. neglecting Ibaadah and Lailatul Qadr, although, the Prophet (Sal Allaahu Alaihi wa Sallam) used to strive the hardest during the last ten days of Ramadhaan in worship and not in shopping.

Aa'ishah (RA) said: "When the (last) ten nights began, the Messenger of Allaah (Sal Allaahu Alaihi wa Sallam)) would tighten his waist-wrapper (i.e., strive hard in worship or refrain from intimacy with his wives), stay awake at night and wake his family." (Bukhaari and Muslim).

#### Lavish Iftaar parties

Although inviting each other for breaking fast is something good and encouraged, some go to extremes with lavish 'Iftaar parties' with all sorts of disobedience to Allaah, from flirting, mixing of the sexes and hijaab-less women, to show-off and extravagance, to heedlessness to Salaah and Taraaweeh, to even music and dancing. May Allaah guide us. Ameen.





## The Founders of Modern Karachi

### Sohail Ansari

In 1905 a visitor from London spoke the following words to his Karachi host:

“What strikes me so much about Karachi is the way all you fellows pull together — the merchants and the railway, the local bodies and the government officials; not only do all of you seem to sincerely believe in the great future of your port, but you meet together and talk things over, you all work actively hand in hand, to carry forward the objects you have in view. In fact, your methods are the methods that command success.”

The build up to that state took decades of hard work and dedication. This magnanimous city was rich in multi ethnic and multicultural values giving it a true cosmopolitan colour where different sections of the community lived in harmony with a great deal of tolerance. The peace brought economic growth. People freely practiced their religions and followed their beliefs without a fear of persecution.

Sadly, today Karachi is (in)famous for target killing, money extortion, intolerance and disharmony.

Not a lot is known of Karachi's remote past history. It was a small fishing village. Events changed the course and the fortunes of the village altered leading it to a vibrant city. In this issue, I will focus on the figures that contributed to the modernisation and growth of Karachi but will keep it limited to the pre-partition period. There are a number of people whose contributions can be praised. Yet, in my view the following are the major contributors. The list can be contested as you may see it differently. It really will be nice to hear of your views too.

#### Sir Charles Napier



Despite been an invader and a controversial outspoken figure throughout his life, I choose Sir Charles Napier to head the list since he turned the sleepy village into a cosmopolitan city with a magnificent sea port. Napier was the man who gauged the potential of Karachi.

He was the eldest son of Colonel George Napier and was born on 10<sup>th</sup> August 1782. In August 1842 Napier was appointed commander of the British army in Sind. He wrote in 1840 that:

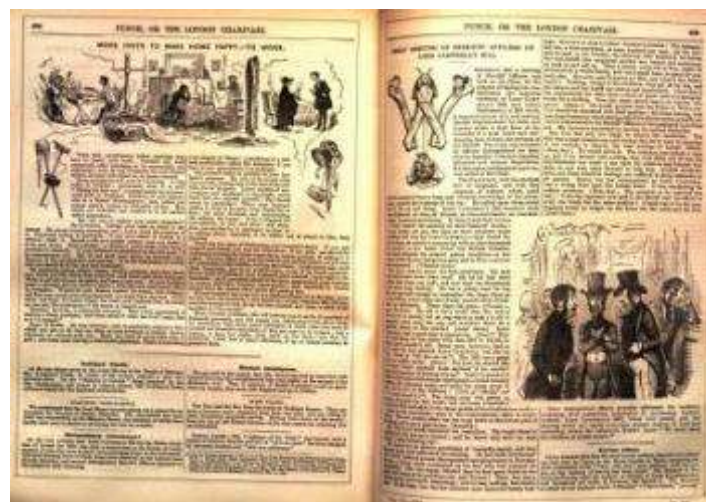
‘Our object in conquering India, the object of all our cruelties, was money. ... Every shilling of this has been picked out of blood, wiped and put into the murderer's pocket. ... We shall yet suffer for the crime as sure as there is a God in heaven’.

Despite this, he said that he accepted the Indian command only ‘to catch the rupees for my girls’, who would be left penniless unless he got prize money from conquests in India. He also stated that his desire to try his hand with an army ‘is a longing not to be described’.

Napier's own view was that British control of all India was inevitable, and while Britain's entire presence in the subcontinent was a crime, British rule was at least better than that of feudal oppressors.

The geo-political environs at the time were such that the East India Company and British merchants in general desired to increase trade, and it was still widely believed that the Indus could become a great channel of commerce into the heart of Asia as well as its rich sources of cotton were appreciated. Also, security of British India was threatened by the Russian advance through Afghanistan and a route was required in that direction. Those and the additional personal ambition of British soldiers and officials to advance in Sindh contributed to the strategy.

His orders had been only to put down the rebels and not to capture the rest of the territory of Sindh. General Sir Charles Napier, commanding the East India Company's Bombay Presidency army, defeated the Muslim rulers of Sindh. He then proceeded, against orders, to conquer the entire province as he recognised the unexpected little resistance to his advances. He took the territory with much ease and by conquering the whole Sindh greatly exceeded the mandate that was given to him. Napier was supposed to have despatched to his superiors the short one worded message "*Peccavi*", the Latin for "*I have sinned*" or even *I have Sindh*. The context, therefore, is open to debate.



The Punch which was a satirical magazine published (bottom right hand corner):

"It is a common idea that the most laconic ever abandoned military despatch which was of Caesar dispatched to the Horse Guards in Rome, the three memorable words 'Veni, Vidi, Vici' contained and, perhaps, was to be our day no similar example of brevity found. The despatch of Sir Charles Napier, after the capture of Scinde, at Lord Ellenborough both for brevity and truth, is, far beyond it. The dispatch contained of one emphatic word --'peccavi', 'I have Scinde, "(sinned)".

It is believed that a girl in her teens, Catherine Winkworth, remarked to her teacher that Napier's despatch to the governor general of India, after capturing Sindh, should have been Peccavi (Latin for 'I have sinned'). She sent her joke to the new humorous satirical magazine 'Punch', which printed it as a factual report under Foreign Affairs. As a result the pun has usually been credited to Napier.

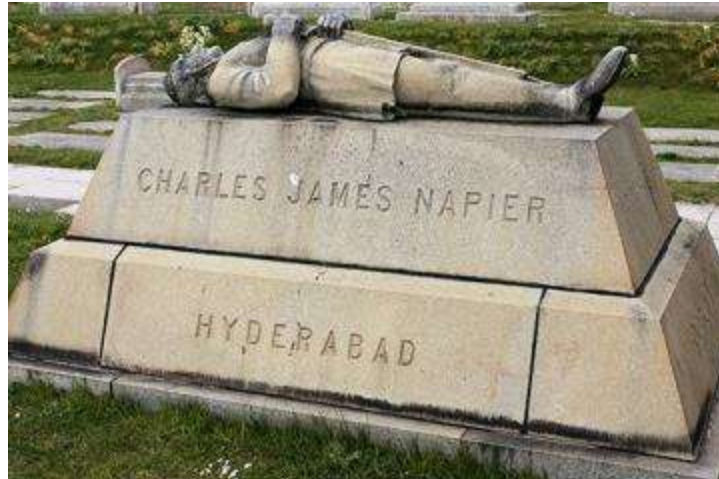
Napier received £70,000 in prize money after the fall of Hyderabad and was appointed governor of Sind with orders to create a new administration. He was both army commander and civil administrator. He turned Karachi from a sleepy small village to a large vibrant cosmopolitan city.

His first act was to move the centre of government from Hyderabad to Karachi. Thus, it started the transformation of Karachi from a 'week native fortress' into a thriving port, a fortified town that was a nerve centre too. He built the finest barracks to house his soldiers, set up for them a sanatorium at Gizri and Clifton, and laid out gardens and playgrounds. Napier encouraged the development of Karachi as a port. He planned the construction of Karachi harbour and its docks, set up a timber pile pier at Kiamari and built a causeway between that point and the city of Karachi. He created a police force, acknowledged by other administrators to be the best in India, which became the model for others. creation of a viable civil administration, including a revenue settlement, tax collection, and a judicial system. Security brought an increase in trade, business and industry as well as a growth in population. With increasing opportunities, merchants came to settle from various parts of India and Europe. British and Parsi mercantile men turned their attention to Karachi which promised to be the 'great emporium of trade with Central Asia'. The city grew to be cosmopolitan, multi-ethnic and multicultural hub with all the riches that each group brought.

However, under his leadership the administration clashed with the policies of the directors of the East India Company. As a lifelong professional soldier, Napier despised and hated the Company, calling the Directors "a parcel of shopkeepers" and "the shopocracy," Criticism of his administration continued in London, and in July 1847 Napier resigned and left India for Europe.

Charles Napier had said: "Karachi, you will yet be the glory of the East! Would that I could come alive again to see you, Karachi, in your grandeur!"

He died at Oaklands, near Portsmouth, England, on 29 August 1853, at the age of 71.



Certain memorials were left in Karachi after him including Napier Raod, Napier Street, Napier Mole Bridge and Napier Barracks; St. Paul's Church in Manora was also built in his memorial and Karachi Grammar School named its second-oldest house – Napier. An Italian marble obelisk was erected in 1853 at what later became known as Napier Mole on which was inscribed:

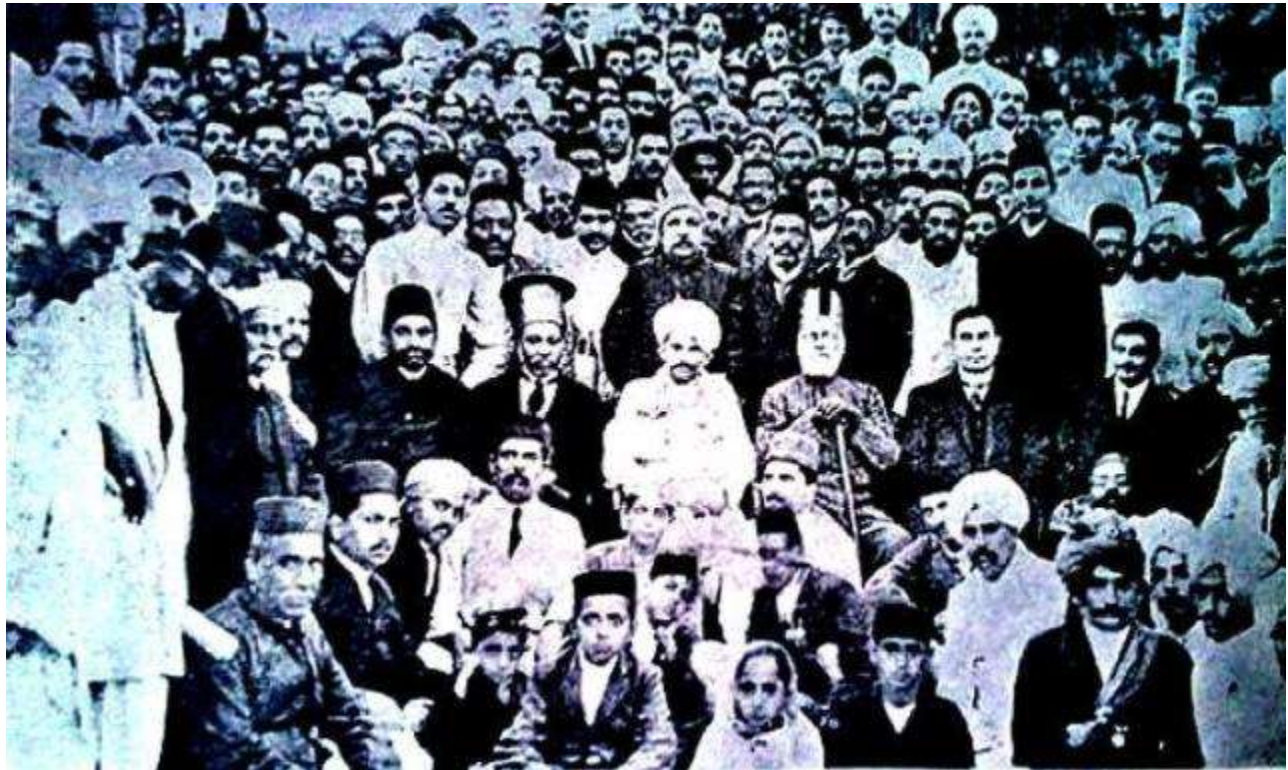
"From this spot on 1st October 1847 was fired the Farewell Salute to His Excellency Lt. General Sir Charles Napier, GCB, on his retirement from the Governorship of Sind, being the extreme point from which at that date a wheel carriage had ever passed along this Bunder, a work planned and executed under the government of His Excellency, and thus far completed at the date of his departure from this province."





## **Harchandrai Vishindas**

Seth Harchandrai Vishindas was born in 1862 in a village of Dadu district. After matriculation from NJV High School, Karachi, he graduated from Elphinstone College Bombay in 1881. He did LL.B in 1885 and started practising law the following year in Karachi. He remained member of the Karachi Bar for over 40 years and also acted as its Honorary Secretary for some time. His law firm was one of the leading ones in Karachi and it is said that Mohamad Ali Jinnah also wanted to work in his firm which Seth did not approve.



He was a member of the Karachi Municipality from 1888 to 1899. Harchandrai was a councillor at the municipality when Karachi was struck by a plague during the years 1896 and 1897. To help deal with the situation in the city, he and his cousin set up a temporary medical facility, for which the complete responsibility was also taken by them personally. They worked tirelessly to help the sick and also put efforts to secure their homes while they were in the healthcare facility.

He became the legal advisor to Karachi Municipality from 1899 to about 1910, and subsequently its President from 1911 to 1921. This was a prestige to be the first local resident to become an elected president of the municipality.

It was Harchandrai's tireless efforts that turned Karachi Municipality into a public body from a bureaucratic state of the officers.

He helped the local community organisations a lot representing the various sections of Karachi. The main beneficiaries were Sant Dharam Mandal, the Dosa Kaniya Patshala, the Khwaja

Ismaili Council, the Mission Girls School Lohana Wadya Mandal, the Lohana Industrial and Technical Institute and an educational institute affiliated with the Sindh Madrassa.

Footpaths were not yet known to Karachi. The construction of roads and footpaths under his tenure are also credited to Harchandrai.

With the installation of the first power plant, Karachi came to be known as a modern city. The Karachi Electric Supply Company was truly established on September 13, 1913. It turned the city into a city of lights. This happened under the auspices of Harchandrai.

Lyari River used to flow right in the centre of the city. People living near its banks were always at risk. Not only did it pose a threat of a disaster at times, but hazards such as mosquitoes and insects causing diseases such as malaria were also present. To rid the people of Karachi of this problem, Seth Harchandrai prepared a plan with consultation from experts and engineers. A bund was built on the river at Rani Bagh (Karachi Zoo) and the course of the river was changed. Not only did this plan solve a number of problems, but cleared a huge amount of land for another quarter colony to be constructed for residential purposes.

From 1910 to 1921 he was a member of Bombay Legislative Council as a representative of the Municipalities of Sindh. He was the member of Rasai Commission appointed by the Bombay Govt., member of Matiari Firing Committee, Trustee of the Port of Karachi for 9 years and its Vice chairman thrice. He was a member of Standing Committee of D.J. Sindh College and was one of the founders of Karachi Club. He was a staunch Congress man and was the Chairman of the Reception Committee of Congress annual session of 1913 and president of many Congress Conferences in Sindh. He was a great believer of Hindu-Muslim Unity and set a new trend in serving and loving freedom. When Hindu extremists began the Shudhi movement in Karachi, Harchandrai went public against the initiative. In 1928 he left his sick-bed to go to Delhi to vote for the Boycott of Simon Commission. On this journey from Karachi to Delhi, he expired at the age of 66 on 16th February in an ambulance, while on way to the Indian Legislative Assembly to vote for the no-confidence move against the Simon Commission. Such was the degree of his conviction to the cause. He was also instrumental in the separation of Sindh from Bombay province. Harchandrai and Ghulam Mohammed Khan Bhurgri were the pioneers of that movement. The first Sindh provincial conference presided over by Seth Harchandrai was the foundation stone which laid the platform for the separation movement, for Sindh to be separated from Bombay Presidency, and following it, six more conferences were held. His contributions to public services are well acknowledged.

After his death, a public gathering was organised in his memoriam at the Khaliq Dina Hall on February 28, 1928. A road in Karachi which was named after Harchand Rai which was later renamed after the partition. On his sixth death anniversary in 1934, his statue was erected in front of the city's municipal building in his memory but it was also removed following independence. Seth Harchandrai proved to be a true son of the Soil and a real freedom fighter.



### **Jamshed Nuseerwanjee Mehta**

A memorable saying of Jamshed Nuseerwanjee Rustomjee Mehta is: 'The true aim of social work is to give opportunities, amenities and right direction to those who lack these to enable them to take a step forward in the right direction'.



Jamshed Nuseerwanjee Mehta, a prominent entrepreneur, philanthropist and social activist was the first mayor of Karachi who was born on 7th January 1886 in a well to do Parsi family in Karachi. He was fondly called Jemibhai by his close family. His early education was completed in Parsi Rabadi School after that he joined N.J.V School and in 1900 went to D.J Sindh College for further studies than he enrolled in Daver's Commercial College Bombay for training as a business executive. On completion of his education he joined his family business company Nusserwanji & Co. Over the years despite of a luxurious family setup and rich background, he moved away to the world of spiritualism and mystique. He contributed towards the philanthropy and socially relevant projects for the needy and destitutes and was active simultaneously in 77 charities.

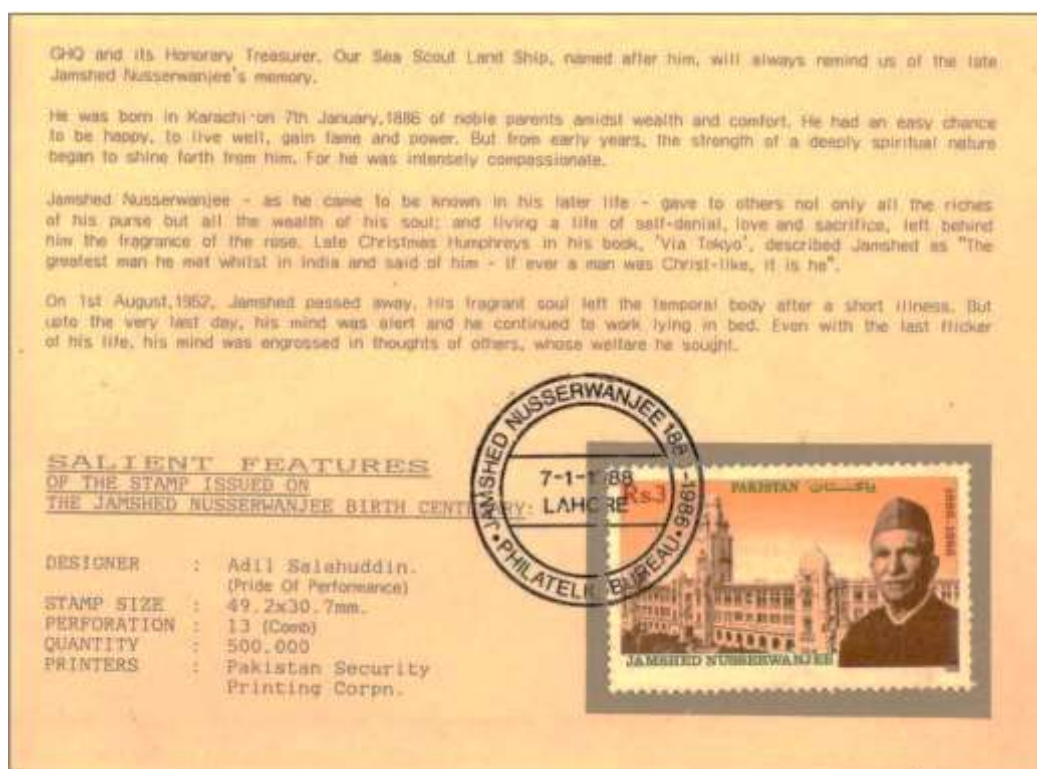




He, then, joined Karachi Municipality as a councillor (in 1918) following election for six year term. Karachi faced a nasty influenza epidemic in 1919 during which Jamshed Nusserwanjee rendered his services that made him a very popular figure by virtue of his tireless efforts. He represented his Parsi community in municipality and was elected first Mayor of Karachi and remained so for twelve years (1933-1934). He helped transform Karachi from a small fishing village to an economic hub of that time. He had a vision as well as a background of business that helped him built the city on a business style. He built wider and metalled roads as a lot of the roads were not metaled, drainage system and planted shady trees along the sides of the wide roads. The roads were well maintained and no potholes were left behind. He not only helped people irrespective of their cast and creed but also was a strong supporter of animal welfare and made a water trough for the animals. Streets of the city were washed each night. No wonder Karachi gained the reputation of the cleanest city of India. He planned first ever residential area for middle class segment of society known as Jamshed Quarters. In terms of health sector, he had the plans and established Goolbai maternity home in Saddar. He was also the founding father of scouting not only in Karachi but also for Sindh and was instrumental in its growth in India and subsequently in Pakistan. He was a member and founder President of Karachi Theosophical Society and helped expanding it; he was adopted as a spiritual son by renowned Mrs. Annie

Besant, the founder of the Theosophical Movement. He contributed towards the movement of separation of Sindh from Bombay and also served as a member of Sindh Legislative Assembly after being elected from Dadu in 1937 as an independent candidate. As he realised that honesty was fast disappearing in the parliament, he withdrew from politics. He established Sind Co-operative Bank Limited in 1920 and served as its managing director. He helped established the prestigious Mama Parsi School in Karachi and co-founded National College at Hyderabad. Having unanimously elected President of the first-ever 'All India Conference of Social Work', (Bombay-December 1947) despite the Partition, was a highly befitting tribute indeed! He declined knighthood from the British Government. He did not marry and passed away on 1st August 1952.

Pakistan Post issued a commemorative postage stamp in his name in 1988.



## Killing In The Name of Islam

Izhar Khan

The breathtaking sangfroid with which murder in the name of religion is carried out in Pakistan has almost ceased to shock the anaesthetised people of that country. The perpetrators of these killings have the backing of powerful elements in the country's theocratic establishment, and outfits such as the Sipah-e-Sahaba, Lashkar-e-Jhangvi and Lashkar-e-Islam openly proclaim Shias, Ahmadis and for that matter any other religious denomination which does not fit their definition of Islam, as Wajib-ul Qatl.

The attacks against Shias have taken three main forms. Firstly high profile Shias such as doctors, lawyers and judges have been targeted in drive by shootings in large cities such as Karachi. Secondly mass killings are routine in Shia religious processions in many cities and thirdly there have been mass killings of ethnic Hazaras in Quetta, and targeting of convoys of Shia pilgrims to Iran and Najaf on the Pakistan –Iran border. The leaders of LEJ have openly proclaimed their intentions to 'cleanse' Pakistan of these 'non-believers'.

That elements of state institutions are complicit in these crimes against humanity is evident by the fact that to date hardly any murderers have been brought to justice. On the 28th May 2010 almost 80 Ahmadis were massacred in a co-ordinated attack on two Ahmadi mosques in Lahore during Jumma prayers. The police stood by while the attack took place. It is a testament to the inept and impotent judiciary of Pakistan that the murderer of Salman Taseer, a man of courage who spoke out against the barbaric blasphemy laws of Zia Ul Haq, has yet to face justice and is lionised not just by Islamic extremists but even so-called educated lawyers and judges. It is therefore not surprising that as far as killing in the name of Islam is concerned, Pakistani society and its institutions have allowed a free reign to the Jihadi terrorists and institutions, whose purpose is to safeguard the life and property of citizens,

either turn a blind eye to their crimes or provide tacit complicity. In the streets of rural Pakistan posters are openly displayed calling for the killing of Ahmadis and Shias and imams scream from their pulpits calling for the genocide of those who do not meet their definition of Muslim.

The Ahmadis of Pakistan who regard themselves as Muslim (worldwide there are estimated to be 10 million) were proclaimed non-Muslim by Z A Bhutto after a campaign led by the religious establishment of Pakistan in 1974. In 1982 the dictator Zia ul Haq promulgated Kafkaesque laws which forbade

Ahmadis to 'behave' like Muslims so that if an Ahmadi was to say Assalam alaikum or even utter the kalima, he would be liable to arrest and prosecution for insulting Islam. Many Ahmadis have been imprisoned for the crime of 'behaving like muslims' and police in the Punjab has erased the kalima from many Ahmadi mosques. Zia's laws gave the green light to anti Ahmadi

fanatics to openly persecute members of this community. Recently a British Ahmadi was arrested for the crime of reciting the Quran and an Ahmadi arrested for blasphemy was killed within the confines of the Police Station in which he was kept. In the past four years 147 Ahmadis have been killed in Pakistan. Whenever there have been mass killings of Shias the media and the political establishment, quite rightly are vocal in condemning the atrocities but when Ahmadis are made the target of killing barely a whisper is heard in the media and hardly any politician raises his voice in condemnation. In this frenzy of religious bloodshed doctors have been targeted more than any other professionals.

Most murdered doctors are either Shias or Ahmadis. A few years ago a dear friend and comrade Dr Safdar Zaidi (Dow 88), a nephrologist who had trained in the United States, decided to return to Karachi to serve his people. Two motorcyclists killed him in cold blood, in front of his 5-year-old daughter, for the crime of being a Shia. I personally know Shia Dowites who have fled Pakistan to the West for fear of their lives. One such recent example of a doctor's murder was the cold blooded killing of US based Pakistani /Canadian cardiologist Dr Mehdi Ali Qamar in the morning of 26th May 2014, two days into his annual visit to the town of Rabwah, near the Chenab.

Dr Qamar was one of seven children born into a farming family from rural Punjab and graduated from Punjab Medical College University of Punjab in 1988. He went on to become a cardiologist and moved to North America, gaining both Canadian and U.S. citizenship and raising a family. Once a year, though, he returned to Rabwah, the rural town where he grew up, to volunteer his services at the local heart clinic. Rabwah is the town where many Ahmadis settled after moving from East Punjab at the time of the partition.

The Ahmadis like many Indian Muslims elected to make Pakistan their homeland in 1947 and indeed Chaudhry Sir Zafrullah Khan, the great Pakistani Diplomat, Pakistan's first Foreign Minister, one time president of the General Assembly of the UNO and Judge at the World Court in the Hague was himself an Ahmadi who campaigned for Muslim causes all over the world. I remember often travelling with my family on the Chenab Express to Rabwah where every year the Ahmadis had their annual convention in December. I did not know Dr Qamar personally but he had carried out an angioplasty on one of my relatives in Ohio for which we will always be grateful. He was an accomplished cardiologist and a poet and an artist. Every year he did a sabbatical in Rabwah's Tahir Heart Institute, a state of the art Cardiac centre in rural Punjab, where Ahmadis and Non-Ahmadis alike are treated. Dr Qamar along with the local cardiology team used to perform angiography and percutaneous cardiac interventions free of charge for two weeks.

On the 26th of May, after fajr prayers Dr Qamar decided to visit the cemetery in Rabwah where his relatives are buried. There, in front of his wife and three year old son, gunmen on motorcycles riddled his body with bullets. And so in the cruelest of ironies the humanitarian physician who inserted metal into hearts to save lives had metal poured into his own heart to take away his. A few days before Dr Qamar's murder mullahs in Chiniot had issued a fatwa proclaiming that it would be haram and an act of kufr for Muslims to receive treatment at the Fazl-e-Umar Hospital in Rabwah. Ironically these same mullahs never bat an eyelid when they



come to the West for their own, usually obesity related ailments. Dr Qamar's body was repatriated to Toronto and laid to rest at Maple Cemetery in Vaughan. He is survived by his wife and three sons aged 3, 8 and 16. Qamar's Toronto-born niece, 28-year-old Duresameen Ashraf, said although she has been to Pakistan on numerous occasions, and loves the country, she would not go back until things change. Four years ago, she went there to attend the funerals of her two uncles and cousin who were also killed because of their religious beliefs. "I never felt afraid until the last time I went four years ago. I had security guards with me to cross the street. I would not go there now. I would not walk into the jaws of death, not unless something changes" she said. Ms. Ashraf said she now feels compelled to fight and is part of a grassroots campaign, [redeemhumanity.com](http://redeemhumanity.com), to promote religious tolerance for all.

I have for some years had ideas for establishing a network of peritoneal dialysis facilities in rural Pakistan where thousands of patients with renal failure die without renal replacement therapy. Given the climate of intolerance and religious bigotry in Pakistan I would now think twice before embarking on such a project.

Regrettably as things stand there will be more killings in Pakistan in the name of religion. Pakistan was a country established in the name of Islam and history will judge it by this standard. Toward those who killed Dr Qamar the response of the Ahmadiyya Community was not one of hatred or revenge but the hope that these people would one day start behaving like human beings. In the end the Ahmadis lived up to their motto: 'Love for All, Hatred for None'.

## PAKISTANI DOCTORS PROTEST IN NEW YORK



## REFLECTIONS ON FATHER'S DAY

### NADEEM ZAFAR

As we celebrate father's day, please accept my best wishes to all of you, those who have been Blessed with children and those who have had the privilege of being loved by their parents.

I also take this opportunity to share some wonderful words of wisdom from Luqman, and directly quoted by Allah Subhan Wa Taalah in Chapter 31 of Holy Quran, aptly named the Chapter of Luqman.

As always, I share my opinion as I deem best and respect others' right to accept them, ignore them or deny them.

These are Islamic traditions and other belief systems have their own scriptures with wisdom as well. I welcome everyone to share those if they follow those traditions and feel up to it.

#### Luqman's Advice To His Son

The Quran contains ten precious advices Luqman offered his son. Following is the list of this advice offered to Muslim parents, that they may communicate them to their children, family and members of society that they may implement them. If this valuable advice is followed and implemented then we will all be on the straight Path leading to Paradise. Luqman himself summed up in a few words the way to succeed in this life and on the Day of Judgement.

1. Luqman warns his son against the greatest injustice man can do. Allaah said that Luqman said:

وَإِذْ قَالَ لُقْمَانُ لِابْنِهِ وَهُوَ يَعِظُهُ يَا بُنَيَّ لَا تُشْرِكْ بِاللَّهِ إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ

"O my son! Join not in worship others with Allaah. Verily, joining others in worship with Allaah is the greatest injustice/oppression indeed." [31:13]

2. Luqman reminds his son of the rights of his parents on him

وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ حَمَلَتْهُ أُمُّهُ وَهْنًا عَلَى وَهْنٍ وَفَصَّالَهُ فِي عَامَيْنِ أَنْ اشْكُرْ لِي وَلِوَالِدَيْكَ إِلَيَّ الْمَصِيرُ

وَإِنْ جَاهَدَاكَ عَلَى أَنْ تُشْرِكَ بِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ فَلَا تُطِعْهُمَا وَصَاحِبُهُمَا فِي الدُّنْيَا مَعْرُوفًا وَاتَّبِعْ سَبِيلَ مَنْ أَنَابَ إِلَيَّ ثُمَّ إِلَيَّ مَرْجِعُكُمْ فَأُنَبِّئُكُمْ بِمَا كُنتُمْ تَعْمَلُونَ

"And We have enjoined on man to be dutiful and good to his parents. His mother bore him upon weakness and hardship" "And his weaning is in two years, give thanks to Me and to your parents. Unto Me is the final destination."

"And if they both strive with you to make you join in worship with me others that of which you have no knowledge, then obey them not, but behave with them in the world kindly." [31:15]

3. Luqman then describes some of Allaah's Might.

يَا بُنَيَّ إِنَّهَا إِنْ تَكُ مِثْقَالَ حَبَّةٍ مِنْ خَرْدَلٍ فَتَكُنْ فِي صَخْرَةٍ أَوْ فِي السَّمَاوَاتِ أَوْ فِي  
الْأَرْضِ يَأْتِ بِهَا اللَّهُ إِنَّ اللَّهَ لَطِيفٌ خَبِيرٌ

"O my son! If it be equal to the weight of a grain of mustard seed, and tough it be as a rock, or in the Heavens or the earth, Allaah will bring it forth. Verily Allaah is subtle in bringing out that grain, well aware of its place." [31:16]

4. A great advice to Luqman's son is to establish regular prayer, on time and with the best possible performance,

يَا بُنَيَّ أَقِمِ الصَّلَاةَ

"O my son! Offer prayer perfectly." [31:17]

5. Luqman advises his son to "enjoin (people) for good, and forbid from evil." [31:17]

وَأْمُرْ بِالْمَعْرُوفِ وَانْهَ عَنِ الْمُنْكَرِ

6. After the useful advice he offered his son, Luqman recommended patience in implementing them, and in all matters of life,

وَاصْبِرْ عَلَىٰ مَا أَصَابَكَ إِنَّ ذَٰلِكَ مِنْ عَزَمِ الْأُمُورِ

"And bear with patience whatever befalls you.

Verily, these are some of the important commandments ordered by Allaah with no exemption." [31:17]



7. Arrogance is an attribute of Allaah alone and not for man, The Creator and Owner of the universe is the only. One who deserves to be Arrogant. Allaah threatens arrogant people with punishment in Hellfire. Luqman said:

وَلَا تُصَعِّرْ خَدَّكَ لِلنَّاسِ

"And turn not your face away from men with pride." [31:18]

8. To be moderate is a great attitude anyone can possess

وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا إِنَّ اللَّهَ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ

"Nor walk in insolence through the earth. Verily Allaah likes not each arrogant boaster." [31:18]

9. To be moderate in walking and talking is also one of Luqman's advises to his son,

وَأَقْصِدْ فِي مَشْيِكَ

"And be moderate (or show no insolence) in walking." [31:19]

10. Luqman reminds his son that being harsh while talking will liken his voice to the braying of a donkey. Shouting does not win hearts; rather, it will offend and alienate people,

وَاغْضُضْ مِنْ صَوْتِكَ إِنَّ أَنْكَرَ الْأَصْوَاتِ لَصَوْتُ الْحَمِيرِ

"And lower your voice. Verily the harshest of all voices is the voice (braying) of an ass!!" [31:19]

## POETRY BY DOWITES

SALEEM A KHANANI

کتنے گلو مارو گے تم  
ہر راہ سے گلو ابھرے گا  
اس دور کا طور نہ والا ہے  
ہر شخص یہاں پر گلو ہے  
کچھ سڑکوں پر سرگرداں ہیں  
کچھ کالج میں مصروف ہوئے  
کچھ جج بن کر اتراتے رہے  
کچھ ووٹ لیے خوش باش ہوئے  
کچھ گھر میں گلو بن کے رہے  
کچھ زور بیاں کے گلو ہیں  
کچھ ٹی وی پر کچھ ممبر پر  
جو کوئی گلو بن نہ سکا  
بے موت وہ مردہ بن سا گیا

پھول سے ہاتھوں سے کس طرح یہ ہتھیار چلے  
دو قلم ان میں کہ تہذیب کا اثبات رہے  
ہے یقین تم کو خدا پہ تو بس اتنا مانگو  
ظلم و وحشت کا میرے دیس میں سایہ نہ رہے

We walked together  
And talked together  
The song was different  
The tune was not the same  
She laughed and smiled  
I sighed and cried  
She held a hand and bade goodbye  
My eyes have not winked since then  
The moment lasts forever

## پولیو

(پولیو کے قطرے پلانے والے رات معذوروں کو عزت کا مکان کے نام)

مقدس رات کی چمکا دڑوں	یہ سچ کڑوا سہی
لنگی رہو اُلٹی	دو چار قطرے پی کے دیکھو آج
جہاں تم ہو	تمہارا ذہن لولا ہے
وہاں کے گھپ اندھیرے میں	تمہاری سوچ لنگڑی ہے
حقیقت بھی تو اُلٹی ہے	
کبھی اندھے کنویں میں لٹکے لٹکے	وہ سچ جس کے ہو پیر و کار تم
روشنی کی پیاس تڑپائے	وہ سچ ہے اک دھوکہ
تو پھر اس شہر کی گلیوں	اپا جج ہے تمہاری روح
کو آ کر دیکھنا دن میں	نا بیضا ضمیر و دل
کسی معذور بچے کو	اگر ایمان خطرے میں ہے
گلی میں کھیلتا پاؤ	یہ قطرے نہیں پینا
تو خود سے پوچھ لینا یہ	تو یہ بیسا کھیاں لے لو
ہے وہ معذور یا پھر تم؟	گھسیٹنے سے تو بہتر ہے
	جہنم کے لیے تم کو ابھی کچھ دور جانا ہے!

تازہ غزل 12th June 2014

جب بھی قدم کسی نئی دہلیز پر گیا  
اس کی شکستِ قلب کے امکان سے ٹر گیا

اب مجھ میں جھانک کر کے جسے ڈھونڈتا ہے تو  
میں خود بھی بے خبر ہوں کہ وہ انساں کدھر گیا

تیرے بغیر گھر کو سمیٹے ہوئے ہوں میں  
گھر تو سمٹ گیا ہے مگر میں بکھر گیا

میں نے رکھا تھا وادیِ عشاق میں قدم  
بس دشمنانِ عشق کا چہرہ اتر گیا

آنی صدائے درد کہ "اب میری رات ہے  
بس اے کمالِ ضبط، ترا دن گزر گیا"

چھوٹا سا چھوڑ کر میں گیا تھا کسی کو گھر  
کچھ دن گزر گئے تو زمانہ گزر گیا

عہد وفا نے ہم کو بنایا حریف جاں  
پیچھا کیا ہے دل کا مسلسل، جدھر گیا

پھر یوں ہوا کہ راستے انجان ہو گئے  
میں کس طرف گیا، وہ نہ جانتے کدھر گیا

اب پلوں بھی کہاں ہیں میاں تابعِ مزاج  
میں مر کے بھی نہ جاتا وہاں پر، مگر گیا

اب لب ہیں اور لذتِ یک حرفِ حقِ رضی  
آیا جنوںِ شوق تو خوف و خطر گیا

## وجدان

جو فصل ہم آج بوئیں گے  
وہ نسل ہماری کاٹے گی  
کب بادِ سموم کے چلنے سے  
جابت کے شگوفے کھلتے ہیں  
کیمیائی ہتھیار ، ایٹم بم  
کب جینے کے قرینے ہوتے ہیں  
انسان خود اپنا دشمن ہے  
کب روزِ پاں زلزلے آتے ہیں  
رنگ و نسل اور زیاں کی  
گر جنگِ یونہی جاری رہی  
وجدان یہ میرا کہتا ہے  
بائجہ یہ دھرتی بوجائے گی

اقبال ہاشمانی

وہ ایک ستارہ  
یاد ہے وہ منظر اک دلنشین خواب سا  
وہ دسمبر کا اواخر یا جنوری کی ابتدا  
رات بھی کچھ سرد تھی اور تیز تھی ہوا  
آسمان بھی صاف تھا اور چاند بھی پورا  
دامنِ کہسار میں اک چھوٹا سا قصبہ  
دو رویہ درختوں میں سنسان سا رستہ  
اور میرے ان ہاتھوں میں وہ ہاتھ کسی کا  
وہ اک پیار کا لمحہ  
آسمان پر دور کہیں ایک ستارہ  
جھلملایا اور زمیں پر اتر آیا  
اور کسی کے کان کا آویزہ بن گیا  
میں ڈھونڈتا ہوں آج تک وہ ایک ستارہ  
میری قسمت کا وہ تارا

## TAHIR HUSSAIN

یاروں نے جب بہار پہ پہرے لگا دیے  
ہم نے بھی دل کے داغ چمن میں سجا دیے

میں جن کو پوچھتا تھا، وہ پتھر کے ہاتھ تھے  
دور جنوں نے آنکھ سے پردے اٹھا دیے

شہر ستم میں رسم وفا معتبر نہ تھی  
بہنوں نے اپنے ہاتھ کے زیور لٹا دیے

باقی تھے جو بھی قرض محبت کے باب میں  
ماؤں نے اپنے لال زمیں میں ملا دیے

اک ناخدا کی بات پہ کیسا یقین تھا  
لوگوں نے ساحلوں پہ سفینے جلا دیے

مونہ اپنا دیکھنے کا اگر حوصلہ نہ تھا  
لوگوں نے آئینوں پہ ہی پتھر چلا دیے

مقدور ہو تو راہ سفر کا بھی پوچھ لو؟؟  
منزل پہ کس کے نام کے جھنڈے لگا دیے؟؟

طاہر مطاع درد کا سودا نہیں کیا!!  
جتنے بھی بند غم تھے، گلے سے لگا دیے!!

## SYED KHALID ANWER

Words flow like swift calm stream.....

(" What the river says, that is what I say")

A great analogy! Conjuring of a relaxed atmosphere, gentle breeze blowing, river gliding at its own sweet will, birds singing soft melodies, daffodils dancing merrily, swaying their heads to the rhythm of the nature!

A tranquil scene indeed!

I have a great association with rivers and fond memories, as I lived by the mighty Indus River for the most part of my youth. Enjoyed fabulous picnics there and sailed with dear friends. The night sailing, on a bright moonlit night, when the silver rays casted a magical spell on the river, trees, fruits and foliage, was an experience to behold.

I have written many a poem on rivers, including, "you cannot"

You Cannot

You cannot step into the same river twice  
You cannot breathe the same air twice  
You cannot think the same thought twice  
You cannot taste the same drop twice  
Beware of the rhythms of the heart  
You cannot hear the same heart beat twice

Rivers have a world of their own, their own unique mystery, mystique, a strange pull. I remember a program we used to watch as kids, "All the Rivers run" fabulous, fabulous program.

On the surface of the river everything is calm, but underneath there is a lot of activity, eddy currents, a myriad of life forms jostling for existence, survival.

Suddenly the river hits a rock, there is turbulence, there is tumult, there is uproar, and then beyond the rock the water calms down again and glides merrily along. The rock is there to test the resolve, the character.

Rocks can not shape the water, water shapes the rock.

With constantly grinding at it, it shapes to whatever shape it wants it to be. In the calm of our lives, we are also encountered by invidious rocks, to test our resolve, our character, our mettle.

With indomitable will, with fortitude, we work at these rocks, some are small, pushed aside easily, some are heavy big, takes effort, sure thigh, some are stubborn ones, but they require special attention, good planning, and they can also be slowly whittled away.



And lo and behold, beyond the rocks, one resume the smooth paths again, content that, one has passed the test and are ready for more, more resolved to tackle things head on.

Mind is like a river as well, a calm, beset by the rock of an idea, some are small,easily handled, cared for, resolved, some cause intense, turmoil, upheaval, , but these are again the source of great creative energy, a source of many a poem, essays, ideas and a great delight, when whittled to manageable piece and source of immense joy when handled well.

William Stafford was one of the most brilliant American poets, and this is one of his great poem.

## ASK ME

Some time when the river is ice ask me mistakes I have made. Ask me whether what I have done is my life. Others have come in their slow way into my thought, and some have tried to help  
Or hurt: ask me what difference their strongest love or hate has made.

I will listen to what you say.

You and I can turn and look at the silent river and wait. We know that the current is there, hidden; and there are comings and goings from miles away that hold the stillness exactly before us.

What the river says, that is what I say.

## AISHA IDRIS

Remorse, Regret or Pain!

Living in sin would be fun  
Like living under the sun  
Making hay with sun shining; no pun! Playing a game of Hot Cross Buns,  
With a few wicked deeds done  
Dancing done and some songs sung  
'Tis time again for hibernation!!

Regret, remorse, guilt and pain,  
God has different ways to make us repent!  
Uncertainty leads with unhappiness,  
Then there'll be a meek acceptance,  
Live for the day, do good and die!  
Or, without guilt, be happy to your heart's content,  
Choice is between Misery and Merriment!!

# Zeba Hasan Hafeez

<p><b>Lake Como</b></p> <p>A green carpet unrolls itself on pastoral mountains, tumbles into dark ravines.. Villas, distant lives, line the shore painted in spots across sunny heights</p> <p>Ivy is etched on them. Palms, pines, olives grow in the one soil</p> <p>Autumn has just begun. Orange and brown will spend themselves in time</p>	<p><b>A Woman at San Francisco Airport</b></p> <p>A stale smell - wilting rose, jasmine, pomade in her hair - carries a life in miniature an image in the mind, as we wait to be scrutinized</p> <p>The small red spot between her brows is redolent of statues incense ashes</p> <p>At which god's altar did she kneel this morning?</p>
--	---

## Lane

I am on the lane  
leading to my old home  
wandering into a time  
we made mud pies  
and climbed trees  
which seem older  
and changed.

Every face I see  
makes me think  
of pages missing  
from books  
I read once

## RECIPE OF THE MONTH

SHIRIN AHMAD

### Pistachio and Saffron Flavored Milk- Chilled Pista and Saffron Milk



#### Ingredients

Milk- 1¾ cups  
Condensed milk- 4 tbsp  
Coarsely Ground Pistachios- ¼ cup  
Saffron- 2 pinches

#### Instructions

1. In a food processor, coarsely grind the shelled pistachios.
2. Place a saucepan over medium heat, add milk, condensed milk, saffron and coarsely ground pistachios, combine well and let the mixture come to a slight boil.
3. When the milk comes to a slight boil, lower the heat and let cook for a couple more minutes.
4. Remove the pan from the heat and let it cool down.
5. Chill the milk in the refrigerator for 1 to 2 hours.
6. Serve in a glass and enjoy the rich and delicious milk

#### APPLE CRISP

##### Apple Filling:

3 large (or 4 small/medium) Red Delicious apples, peeled, cored, and chopped  
1 tsp sugar  
1 tsp cinnamon

##### Crisp Topping:

1 cup sugar  
1 cup flour  
1 stick butter, melted

Preheat oven to 350 degrees F.

##### For Apple Filling:

Pour chopped apples in an ungreased round baking pie dish.  
Mix 1 tsp sugar and 1 tsp cinnamon together and mix well into apples.

##### For Crisp Topping:

Mix "crisp topping" ingredients with electric mixer. Sprinkle topping evenly over apple filling.

Bake 50-60 minutes or until golden brown. Can be baked several hours ahead of serving; warm briefly in oven before serving. Serves better when crisp is warm but not piping hot.

## POET OF THE MONTH: AHMED NADEEM QASMI

احمد ندیم قاسمی

BY MAHWASH GABA

### Background

Ahmed Nadeem Qasmi, a renowned poet and writer of Pakistan, was born in the village of Anga (Danga) in Khushab District, India on 20 November 1916 and died on 10 July 2006.

He matriculated from Campbellpur in 1931, around the time when he wrote his first poem. Later he studied at Sadiq Egerton College in Bahawalpur. He graduated from the University of the Punjab, Lahore in 1935. He had a brother, Peerzada Mohammad Bakhsh Qasmi, and a sister.

Ahmad Nadeem Qasmi was an Urdu and English language Pakistani poet, journalist, literary critic, dramatist and short story author. He wrote 50 books on topics such as poetry, fiction, criticism, journalism and art, and was a major figure in contemporary Urdu literature. His poetry was distinguished by its humanism, and his Urdu *afsana* (novel) work is considered by some second only to Prem Chand in its depiction of rural culture. He was also editor and publisher of the literary magazine *Funoon* for almost half a century. He received awards such as the Pride of Performance in 1968 and Sitara-e-Imtiaz in 1980 for his literary work. He became an active member of the Progressive Writers Movement as a secretary, and was consequently arrested many times during the 1950s and 1970s. He died on 10 July 2006 of complications from asthma at Punjab Institute of Cardiology in Lahore.

### Literary career

Qasmi had a long career as a writer and editor. He edited several prominent literary journals, including *Phool*, *Tehzeeb-i-Niswaan*, *Adab-i-Lateef*, *Savera*, *Naqoosh*, and his own journal, *Funoon*. He also worked as the editor of the Urdu daily *Imroze*. Qasmi contributed weekly columns to national newspapers like *Rawan Dawan* and *Daily Jang* for several decades. His poetry has included both traditional ghazals and modern nazms.

In 1948, he was selected as the secretary general of the *Anjuman-e-Taraqqi Pasand Musannifeen* (Progressive Writers Movement) for Punjab. In 1949, he was elected the secretary-general of the organisation for Pakistan. In 1962, Qasmi published his own literary magazine *Fanoon*, with the support of writers and poets including Khadija Mastoor, Hajra Masroor, Ahmed Faraz, Amjad Islam Amjad, Ata ul Haq Qasmi, Munnoo Bhai and Nazeer Naji. He was also the mentor of famous Pakistani female poet Parveen Shakir. In 1974, he was appointed secretary-general of *Majlis-Taraqqee-Adab*, a literary body established by the government of Pakistan in 1958.

His literary work has been appreciated and admired by Urdu writers, poets and critics, although there is also criticism of his literary work and of his personality

An example of Qasmi's writing style is:

Dawar-e hashr! mujhe teri qasam

Umr bhar mein ne ibadat ki hay  
Tu mera namaa-e-amal tau dekh  
Mein ne insaan se mohabbat ki hay

Its translation is:

O Lord of the Day of Judgment  
I swear by you  
I have worshipped all my life  
Look at my balance sheet  
I have loved mankind

## Bibliography

### Poetry

- *Jalal-o-Jamal*
- *Shola-i-Gul*
- *Kisht-i-Wafa*

### Short story

- *Chopaal*
- *Gandas*
- *Sannata*
- *Kapaas ka Phool*
- *Aabley*
- *Tuloo-O-Gharoob*

- *Sailab-o-Gardab*
- *Anchal*
- *Ghar se ghar tak*
- *Nila-pathar*
- *Dawam-dar-o-deewar*
- *Bazar-e-haya*
- *Aas-paas*
- *Joota*

Below is some of the wonderful work of Ahmed Nadeem Qasmi that I have selected which includes his romantic but sad poetry which have a deep sense of loss and pain. I have also included his two poems that reveal his love for his beloved country Pakistan. This is especially poignant due to the situation that our country faces at the present time and it somehow reveals my feelings as well. Hope you will all enjoy this compilation.

Designed By  
Creative Art

sadPoetry.org

خدا کرے کہ میرے ارض پاک پر اترے  
وہ فصل گل جسے اندیشہ زوال نہ ہو  
یہاں جو پھول کھلے وہ کھلا رہے صدیوں  
یہاں خزاں کو گزرنے کی بھی مجال نہ ہو  
تکلفی گمانیں یہاں ایسی بارشیں برسائیں  
کہ پتھروں سے بھی رویندگی محال نہ ہو  
خدا کرے کہ نہ غم ہو سہر وقار و  
اور اس کے حسن کو تشویش ماہ و سال نہ ہو  
ہو ایک فرد ہو تہذیب و فن کا اوج کمال  
کوئی ملول نہ ہو کوئی خستہ حال نہ ہو  
خدا کرے کہ میرے ایک بھی ہم وطن کے لئے  
حیات جرم نہ ہو زندگی وہاں نہ ہو!!!  
احمد ندیم قاسمی

ابدیت

یہاں سے ابدیت کی حدیں دور نہیں  
برف ہی برف نظر آتی ہے تا حد نظر  
سورج ہے نہ تارہ ہے، نہ پلچ ہے نہ شفق  
کی روشنی ہے، برف کی تاریکی ہے  
یہی وہ ابدیت ہے کہ جس کی دھن میں  
دل نے جذبات و خیالات کی حدت کھو دی  
اب وقت کے اس روضہ سخ بستہ میں  
بنیں گے تو مجاور ہی بنیں گے ہم لوگ

اردو رسالہ

UrduRisala.com

اک حقیقت سہی فردوس میں حوروں کا وجود  
حسن انساں سے نمٹ لوں تو وہاں تک دیکھوں۔  
(احمد ندیم قاسمی)

یہ عجیب حسن قیاس ہے، کہ جو دور ہے وہی پاس ہے  
یہ تصورات کے واہے میرے دشتِ غم کے غزال ہے

زکرتیرامیری کہانی میں  
زکرتیرامیری کہانی میں  
چاند کا عکس پیسے پانی میں  
وہ تو خاموش رہی اور ہم  
جانے کیا کہہ گئے روانی میں  
اپنی آنکھیں گنوائی ہے ہم نے  
اپنے خوابوں کی پاسبانی میں  
ایک مدت کا ساتھ چھوٹ کیا  
ایک چھوٹی سی بگڑانی میں

درج اول

ہم سب سے محبت کا چلن مانگتے ہیں  
شب صحرا سے مگر صبح چن مانگتے ہیں  
وہ جو ابھرا بھی تو بادل میں لپٹ کر ابھرا  
اسی چھلے ہوئے سورج سے گر کر مانگتے ہیں  
کچھ نہیں مانگتے ہم لوگ بجز اذن کلام  
ہم تو انسان کا اے ساتھ پن مانگتے ہیں  
ایسے غمے بھگتا رہا ہوں کی بات میں ہیں اسیر  
بات کرنے کو جو اپنا ہی ذہن مانگتے ہیں  
ہم کو مطلوب ہے محرم قد و گیسو کی  
آپ کہتے ہیں کہ ہم وار و دن مانگتے ہیں  
لہ بھر کو تو بھی بسا جانتے ہیں نعرے لیکن  
ہم تو اے اہل وطن درد وطن مانگتے ہیں

غیر کی ہو کے بھی تم میری محبت چاہو

غیر کی ہو کے بھی تم میری محبت چاہو  
اس گھٹا ٹوپ اندھیرے میں یہ تارے کیسے  
فرش پر جس کو ابھی تک نہ ملی جائے پناہ  
عرش سے چاند کا ایوان اتارے کیسے  
جس کی راہوں پہ بھٹکتے جھ بیتے ہیں  
پھر اسی دشت کو بد بخت سدھارے کیسے  
قافلے آئے گئے گرو اٹھی، بیٹھ گئی  
اب مسافر کو افق پر سے اشارے کیسے  
جن کی تقدیر میں تھا دامن گلچیں کا مزار  
وہ شگوفے تو پرائے ہیں ہمارے کیسے  
پیش کر سکتا ہوں لیکن تجھے بہلانے کے  
چاندنی رات میں مچلے ہوئے رومان کی یاد  
دونوں چہروں پہ شفق دونوں جبینوں پہ عرق  
دونوں سینوں میں دھڑکتے ہوئے پہچان کی یاد  
کون ہیں آپ؟ میری زیست کی تنہا ساتھ  
پہلی پہچان کی یاد، آخری پہچان کی یاد  
احمد ندیم قاسمی

شمار اُس کی سخاوت کا کیا کریں کہ وہ شخص  
چراغ بانٹا پھرتا ہے چھین کر آنکھیں





## MISCELLANEOUS COUPLETS

☆۱۲☆

گل ترا رنگ چڑا لائے ہیں گلزاروں میں  
جل رہا ہوں بھری برسات کی بوچھاڑوں میں

☆۱۳☆

مجھ کو نفرت سے نہیں پیار سے مصلوب کرو  
میں تو شامل ہوں محبت کے گناہ گاروں میں

☆۱۴☆

میں تو اُس وقت سے ڈرتا ہوں کہ وہ پوچھ نہ لے  
یہ اگر ضبط کا آنسو ہے تو ٹپکا کیسے

☆۱۵☆

ندیم کھیل رہا ہوں پرانی یادوں سے  
یہی تو آخری کوشش ہے بھول جانے کی

☆۱۶☆

ہر سمت ترا عکسِ حسینِ رقصِ کناں ہے  
اُٹھ کر بھی ترے خواب سے بیدار نہیں ہوں

☆۱۷☆

یاد آئے ترے پیکر کے خطوط  
اپنی کوتاہی فنِ یاد آئی

☆۱۸☆

یہ ترا جسم ہے یا صبح کی شہزادی کی  
ظلمتِ شب سے اُلجھتی ہوئی انگڑائی ہے

I would like to end this article with a befitting tribute to this legendary poet, whose work has been admired by many and continue to do so.

